

THE NUR AFSEAN

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No. 31.

FOREIGN TELEGRAMS.

London, July 22.

At the conclusion of the sitting in the House of Commons last midnight, Mr. Balfour said that the Government had no confirmation of the rumours that the *Malacca* had been released.

Nevertheless some of the papers take it for granted that the release has been decided upon, though it is pointed out that the gravest question is the status of the Volunteer cruisers.

The *Daily Telegraph* understands that the Russian Government has been informed that the Volunteer cruisers will be treated as pirates if they refuse to desist from interference with British shipping.

Reuter's correspondent at St. Petersburg says that the Russian Government's reply undertakes that no similar incidents shall occur in future. The *Malacca* will go to a Mediterranean port, probably Suda Bay, where as a farinallity her cargo will be examined in the presence of the British Consul, and not be taken to a prize court. The claim for damages for delay will be submitted in due course.

The British cruiser *Venus* arrived at Port Said from Alexandria and entered the Canal immediately. The cruiser *Parus* and the torpedo-boat destroyers *Ere* and *Mallard* have also left Alexandria for Port Said. It is surmised that they are going to patrol the Red Sea.

Lord Lansdowne had an audience of the King this afternoon.

London, July 23.

The Moscow *Russky Listok* states that General Kuroki's army has driven in the Russian left and is now marching on Mukden.

Reuter's correspondent at Tokio says that it is reported that General Kuroki occupied Kiao-tung on the 19th after a severe fight. The Russians were fortified and stoutly defended their position. The Japanese losses were 300.

Reuter's correspondent with General Kuroki says that the fight at Chautau, north of Mo-tien-ling, was another Russian disaster. The Russians had more division engaged, their dead were too many to bury and were cremated.

It is believed in America that the Vladivostok squadron is searching for American ships laden with provisions, the seizure of which would raise an important question.

London, July 21.

The Government has offered military honours for Mr. Kruger's remains in South Africa, if the family desire it.

London, July 22.

Reuter's correspondent at Tokio confirms the fighting which took place at Kiao-tung to the east of Anping. It began on the 18th instant and ended on the 19th. The Japanese casualties were 420, and those of the Russians are estimated at 1,000 men.

London, July 21.

The Kiao-tung referred to in the previous messages as identical with Chautau. On the 21st instant a Russian Division with 34 guns was driven by the Japanese from a mountain 6,000 feet high and flanked by a river and high precipices. The mountain was approachable only through a narrow defile.

General Kuropatkin reports that the Russians attacked the Sybeling Pass in the Motien range on the 17th instant and finally had to retire with 238 casualties.

Reuter's correspondent at General Kuroki's head-quarters says that as a result of five days' operations the Japanese have secured much better strategic lines for an advance, and the Russians have lost the best defensive positions both on the Liao-yang and Mukden roads.

London, July 24.

Reuter's correspondent at Tientsin says that fighting was reported yesterday six miles from Niuchwang, in which the Japanese were successful, the Russians losing 700. Fighting was proceeding to-day outside Niuchwang. The Japanese are slowly approaching the town.

London, July 23.

Reuter's correspondent at St. Petersburg telegraphs:—It is stated that the Russian promise that British ships will no longer be interfered with by the Volunteer cruisers is largely due to the influence of the Tsar, whom Count Lamsdorff consulted on Thursday after an interview with the French Ambassador.

London, July 24.

Reuter's correspondent wires from St. Petersburg that the Volunteer cruisers have seized the British steamer *Arcton* bound from New York for Manila and Japan in the Red Sea.

London, July 24.

Reuter wires from St. Petersburg that in the interests of friendly relations with the Powers Russia has withdrawn the authority given to the Volunteer cruisers to search and seize ships.

In reply to the German protest Russia announces that orders have already been given to release the *Scandia*.

Allahabad July 23.

General Macdonald has established a small post between Gyantse and the Karo la to facilitate the keeping open of communications.

It is not expected that the Tibet Mission and escort will now meet with serious resistance short of the Tsangpo river, though the numerical strength of the hostile force en route is not exactly known.

London, July 25.

The *Smolensk* and *Petersburg* are cruising in the vicinity of Jeddah.

The Russian Consul at Suez is negotiating for the charter of a Khedivial steamer to convey instructions to the Volunteer cruisers in the Red Sea. It is expected at St. Petersburg that these Volunteer cruisers in the Red Sea will eventually join the Baltic fleet and be replaced by ordinary warships.

The *Malacca* will be transferred to the British Consul at Algiers. The Russian prize crew which were put on board the *Scandia* have been landed at Port Said and proceed to Odessa. Their rifles and ammunition have been placed in the custom-house.

The Porte, in consequence of the British protest, has informed the Russian Ambassador that any further Volunteer cruisers will not be permitted to pass the Ardanelles.

General Sakharoff reports that a Japanese force of two battalions, with machine guns is advancing along the Tai-se river, east of Liao-yang, followed by strong columns with thirty guns.

The Vladivostok squadron has sunk the British steamer *Knight* Commander from New York with a cargo of bridge work. The crew were received.

The squadron also captured the German vessel *Arabia* laden with flour.

London, July 26, 5-10 a. m.

Telegrams from Shanghai and Niuchwang state that the Japanese drove 30,000 Russians from the heights in the vicinity of Tashi chiao after a fourteen hours' desperate battle.

Japanese cavalry have entered Niuchwang. The French flag is flying over all Russian buildings. Everything points to a general retreat of the Russians.

The English papers have raised an outcry against the exploits of the Vladivostok squadron. They declare that the sinking of neutral ships without trial is an intolerable precedent amounting to an act of war.

The *Standard* declares that the situation is exceedingly grave.

EDITORIAL NOTES.

"Better a child of care and toil
To glorify some needy spot
Than in a glad redundant soil
To pine neglected and forgot."

We have received for review a remarkable little booklet entitled *THE YOGI AND HIS MESSAGE* published by Goswami J. J. Bharati of Calcutta. This booklet contains two lectures by Swami Dharmananda Mahavarati and is dedicated to Lord Radstock.

The subject of the two lectures are—

I. *Jesus Christ; The Ideal Yogi.*

II. *The Holy Bible: The Message of the Yogi.—What are the reasons why Hindus and Muhammadans should read it.*

It is our purpose to give a somewhat extended review of these lectures and so we shall only say that having read them carefully, we think they are the most remarkable utterance yet made by an Indian writer in vindication of the God-man Jesus Christ as the Saviour of Mankind and of the Bible as the Word of God. There is much in the lectures which we cannot accept, views which are most naturally held by a man who has had a Hindu training from childhood and who is influenced by Vedantic philosophy. His views are not always consistent, as for instance he condemns unsparingly the missionaries for christianizing the low caste and outcaste populations of India, and yet one of his strong arguments for the truth of the Bible and of Christianity is that the low and degraded classes of the world and the outcaste pariahs of India have been lifted up out of their degradation and made better.

It is only just to make allowance for statements in the book that seem sweeping and one-sided, because the speaker is intense in his enthusiasm and is thereby led into hyperbole. We have arisen from a perusal of this book with a feeling of thankfulness to God, who is working in the hearts of India's people and who is raising up men who will become leaders among the Hindu people. We shall pray for Swami Dharmananda Mahavarati, that he may be used by God to lead multitudes of the people to the "Yogi of Yogies," Jesus the Christ.

If, however, he is to be a great success, he must abandon the theory that Christianity must percolate down from the high castes to the low caste population. Like his Master, he must be willing to seek out the "publicans and sinners" without reference to their caste or position. Jesus came to seek and to save the lost. May God lead him out into the exalted position of the Apostle, who saw in Christ "Neither Jew nor Greek, neither bond nor free," but a body of men and women who have been saved by God's grace and so have become "the Sons of God" through faith in Jesus Christ.

This book is printed by Probat Chandra Datta, Autahpur Press, 32 Sukea's St. Calcutta.

The report of the Joint Convention of the Punjab Sunday School Union and the Punjab Christian Endeavour Union held at Rawalpindi April 12-14, 1904 is before us. It is a neat little pamphlet full of matter interesting to all who are interested in the progress of Christ's Kingdom in India. A feature of special importance in this report is that the Constitution and By-laws of both Societies are published in full.

The statistics are by no means complete but the fact, that 318 schools are connected with this Union, comprising 13,228 scholars and upward of 600 teachers, speaks loudly the praise of the Sunday School Union in the Punjab.

Messrs. Herzog and Higgins, Photographers, Mhow, C. I. have favoured us with a copy of their New Combination picture, commemorative of the Delhi Durbar. This is by far the most superb work of photographic Art we have seen in India. Seventy-four of the most important Ruling Chiefs of India, Burmah and from beyond the frontier are here presented to us in a panorama. The back ground of the picture is that of the Amphitheatre and the effect is most realistic. This splendid souvenir is offered to any purchaser for One Rupee.

From Harper's Bazar, we take the following bit of good advice to parents:

"Why do educated parents allow their children to contract habits of ungrammatical speech that will have to be conquered in after-life?" asked a spinster of a mother.

"Because they hate to worry the poor little things about such matters when they are young and should be care-free. It seems cruel to be all the time correcting them and keeping them on their good behavior. They will have to learn the rules of our dreadful language all too soon as it is."

"Yes," said the spinster, "and in addition to learning to speak properly they will have to unlearn the tricks of speech in which they have been allowed to indulge all their little lives. I know," laughing, "that there is much ridicule of 'old maids' 'children,' but I believe that my theory in this case is correct. It is a positive unkindness to let your child double his negatives and say 'ain't,' when several years from now he will be harshly reproved for such lapses. The child must learn to talk anyway, and is it not as easy to teach him to say 'It is I,' as 'it's me?' And is it not as simple for the little tongue to lisp 'I saw it' as 'I seen it?' I love baby-talk, and should not correct a child for his mispronunciation of hard words. As he grows older he will himself see his mistakes in that line and change them. But I insist that it is a parent's duty to make the difficult path to grammatical speech as easy as possible by never allowing the little ones to stray from it in the beginning."

THE YOGI AND HIS MESSAGE.

A REVIEW OF LECTURE I.

The establishment of the religion of Jesus Christ in India is bound to develop indigenous movements among the Hindus similar in kind to those which have marked the introduction of the faith in other lands. Those, who have been at work for many years in India, have longed to see the rise of such a leader. Perhaps few have thought what such an event might mean: perhaps none of us can even guess. But of one thing we may be quite sure he will not likely carry out many of our most cherished ideas as to how India is to be evangelized. He will have views of the fundamental teachings of the Bible, which will be in substantial accord with the interpretations of the church in all ages. This will be so because he will draw his doctrines from the same source. But his application of this knowledge to the religious and social life of the people will disclose many things divergent. It almost goes without saying that some things will be tolerated that we as foreigners would prohibit. As Christianity found it possible to tolerate human slavery for centuries, many good people finding Scriptural reasons for the maintenance of the abominable practice, notwithstanding that the teaching of the Master was so clear, so we may be prepared to see many things permitted, as a matter of expediency it may be, but yet tolerated, which we of the West would deprecate. But we need not be discouraged; because, if it were possible that many of the lands now Christian were first of all converted to a heretical Christianity, why should we be disturbed, if in the rapid evangelization of India there should be found some things tarnished by the dross which had found a place in the mass of pure gold?

These thoughts have been suggested by the reading of a remarkable little booklet entitled *THE YOGI AND HIS MESSAGE*, comprising two lectures by Swami Dharmamanda Mahavarati and published by his disciple Goswami J. J. Bharati of Calcutta. The Venerable Swamijee is a man of wide travel and extensive learning. He has visited the principle cities of the world. He has acquired many of the languages of the world, especially the languages of the Sacred Books of the various religions—such at least is his claim. He has made a study of all the principal religions of the world and as the result, while recognising in the Scriptures of all religions a revelation of God to the nations, he is satisfied that the Bible is the best book in the world and that Jesus Christ is the "God man and Man-God", and that India should accept of both.

In the brief review of this book we can not undertake more than to give a few sample passages. The book must be read to be appreciated.

Of the lecture on Jesus as the Ideal Yogi, after a descriptive section, the Swami says—"His form enshrined an eternal Divinity and an infinite holiness, his mind was a

sacrament of goodness, his conscience was stainless, his spirit was full of harmony, his life was purely noble, his personal majesty was that of a prophet and a priest and all the facts of his life speak convincingly of that strength and endurance and dignity and electric influence, which none can exercise without a large share of human, no less than spiritual gifts. He was a wonderful yogi. Jerusalem saluted him with triumphal shouts as its king; women ministered to him with deep emotion; men and women followed him at his mere word, a single look of his broke the hearts of hardened sinners into an agony of repentance: devils became harmless and dumb at his command; dead men were raised and lepers were cleansed by his mandate; blind men received sight from his touch: winds obeyed his voice; sinners were saved by his word; and even his savage enemies shrank and fell prostrate before him at the moment of their most infuriated wrath. Behold! this Ideal Yogi of Judea!"

Of the death of Christ the Swami speaks as follows:—

"The death of the Jewish yogi on the inglorious cross of Calvary was as wonderful as his divine birth in the inn of Bethlehem of Judea. His death is the central point of the world's history. Raphael fails to paint the scene."

Up to this point the Swami had not mentioned his hero by name, but now he addresses his audience as follows:—

"Gentlemen, shall I tell you the name of this Ideal Jewish Yogi? whose name and fame ring throughout the whole of the known world? He is Christ Jesus whom you so often impeach. He is Christ Jesus who said to Paul, "It is hard for thee to kick against the pricks:" and whom the notorious Paul, Anti-Christian Paul, worshipped as God on earth."

One of the sublime passages of this lecture runs thus:

Have you ever thought what a kingdom that is which Christ won by flinging away ambition? Englishmen have boasted that the sun never sets on the dominions of the British Empire. But the Americans are not subjects of King Edward. The Russians are not his subjects. France, Germany, Austria, do not own his sway. But the Empire of Jesus Christ is everywhere. In every European country, in America, in Africa, in Australia, even in India millions own him as their king. Even if they break his laws, they still acknowledge that they owe Him allegiance. There never was an Empire so lasting. The Empires of Assyria, Macedon, and Rome, crumbled into dust in a few centuries: and England may too have her fall, but the Empire of Christ has stood firm through nineteen centuries. No weapon formed against her has prospered and she is as strong to-day as she was fifteen hundred years ago. And this sovereignty of Christ over the ages, over the world, was won by self-humiliation."

Answering the objection that Christ could not have been a yogi because he worked and spoke and travelled from place to place, he turns the attention of his Hindu hearers to their own books by saying: "Was not Janak of Mithila a yogi and a king also? Did not he, being a seer and



a yogi, pass his whole life in doing noble and laudable works of benevolence? Did not Valmiki enter into forest and labour indefatigably as a poet and spiritual instructor? * * * Did not Krishna, whom you call God incarnate, work miracles, effect religious reforms, preach philosophy, teach the science of Yoga, protect the pious, and destroy the despots, and work as a philanthropist and spiritual guide? How then do you say Christ was not a Yogi because he taught, preached, travelled and worked? Does Yogism or Saunyasism consist in begging, bartering and brawling? Does Yogism consist in smoking ganja and drinking alcoholic liquor?"

After addressing himself to Muhammadans in a like strain, he continues; "Why should it be considered incredible that Christ was spoken to by Elisha and Moses and that God spoke to witness to his divinity? Why should it be considered impossible that Christ should die on the cross and be buried and then be raised from the grave alive for evermore? Why should it be considered incredible that Christ passed through the clouds and entered into Heaven? God does not give grace and power to a true Yogi by measure" * * * "To impeach Christ would be to impeach the whole system of Yoga; to impeach a true Yogi would be to impeach God and His power and his attributes."

Admitting that many Christians are wicked sinners, that many Native Christians are "rice Christians" and remarking that to baptize men like these hypocrites, or women of mixed motives, by sprinkling water on their heads is simply a woeful waste of water, he says: "There are black sheep in every fold. Why then impeach Christ Jesus and cause the great day of wrath to come quickly? For what crime, or for what sin, or for what fault would you impeach Jesus? * * * Bear in mind that this nefarious impeachment does not and cannot injure the Yogi, whom you impeach, but, on the contrary, this impeachment will ruin you utterly."

We have not space to follow our learned Swami, as he testifies to the character of the true followers of Christ in Europe and America. "Some of my friends among the ladies and gentlemen of these countries are like gods and goddesses on earth. The charity, the faith, the sincerity, the hospitality, the generosity, the wisdom, the godliness, the open heartedness, the moral courage, the truthfulness, the perfection of physical developement, the splendid intellectual culture, the love for their country, the spirit of philanthropy, this love of the people of other countries, and numerous other noble virtues of men and women of Europe and America are household words with the people of the world".

We are then called upon to observe that Jesus Christ was an Asiatic, that he is the fulfillment of the prophecies found in the Shastras of the Hindus, the Koran of the Muhammadans, the Granth of the Sikhs, as well as the Jewish Scripture, that he came into the world to destroy sin and death. He is the Prajapati of the Shastras, the Hari of the Sikhs, the Spirit of God and the *Qurban* (sacrifice) of the Muslims.

Here follows a discourse on the genius and practice of Yoga, a digression due to a question from the audience.

The lecture closes with a long exhortation to his Hindu hearers, but we can give only a single paragraph.

"My friends come and see. In the sweet and loving words of Jesus Christ Himself. I would ask you to 'Come and see' (St John I 39). In the soul stirring words of the veteran and venerable Psalmist, I would ask you to 'Taste and see that the Lord is good'. I would ask you my Hindu and Muhammadan friends, to read the Bible and then know how all power in heaven and on earth has been given to the Lord. Read the Bible and know how the water of everlasting life is springing out of the throne of the Lamb of God. Read the Bible and know how the Lord is giving

rest to the weary, peace to the distressed, health to the diseased and salvation to sinners. Read the Bible and know how the blind receive sight, the lame leap for joy, the deaf hear and the dumb speak. Read the Bible and know how the dead receive life, the ignorant receive light, the perishing receive hope and the robber receives heaven. Read the Bible and then know how the angels sing praises to Him, how almighty God speaks to him and how Satan flies away from him. Read the Bible and know how fallen men are reconciled to their Maker, how his prophecies are being fulfilled; how saints rise from the dead to honour him, how spirits in the under world bear his voice and how hardened sinners and unruly rioters are converted into peaceful citizens and faithful worshippers of the loving and living God. Read the Bible and know how he suffered for sinful humanity and triumphed over death. May God open your understanding that you may understand the scriptures" * * * "We have all come short of the glory of God; there is not one righteous among us, cleave not to this mortal world and its nothingness." The lecturer declares himself a believer in Jesus. "You may or may not believe in Him, but he is dearer to me than my life, * * * Some of you may still reject him * * * but be it known to you that Dharmananda Mahavarati can not and will not reject Christ Jesus and Him crucified even for half the world. * * * My rest in Christ has enabled me to enjoy the 'Peace of God which passeth all understanding'."

We hope our readers will get this booklet and read it complete. We believe God is using the Swami to build up His kingdom in India.

The Games of History.

There are plenty of card games dealing with historical events and noted personages; but there are a few others, less formal and allowing more play to individual caste and preference, for which no such ready-made help as printed cards is required, and which offer an excellent amusement for summer hours that cannot be passed in the usual pastimes of the season.

To play them, no special number of persons is necessary, no apparatus, and no gathering close around the table under the rays of a hot lamp. Like most good games, they are but novel modifications of old forms; but they are little known, and worthy of wider practice.

The simplest, yet often one of the most entertaining, is the guessing of historic characters, described by the players in turn, each narrator trying—while obliged to adhere strictly to accepted truth—to give the characteristics and events of his hero's life in such form, or with such emphasis upon less known points, as to prevent the task of the guessers from being an easy one.

It is not obligatory to narrate the whole career, but the guessing players have the right, after failing to solve the problem on its first presentation, to ask twice for further information, which the narrator, if he has not already exhausted his subject or his knowledge, is obliged to give, though he need offer but one additional fact in response to each inquiry.

It is curious how puzzling the career of the best-known persons, such as Queen Elizabeth or George Washington, may be made by presenting it partially and disproportionately, though with entire correctness. The winner is he who has guessed the most characters among the number described by all the players.

A more elaborate game, and an extremely interesting one, is played thus: One player is sent out: the others select the name of an historic personage having as many letters in it as there are of themselves, and to each, in proper order, a letter is assigned. Each then chooses—with-

out telling it—the name of another character, of which his letter is the initial. When the exiled player enters, he begins at the head of the line and asks twelve questions of each person guessing, when the dozen are complete, the name of the character concerning whom they are asked. Failing to guess rightly, he must pass on. Of course, if he guesses all, or a sufficient number to divide the remaining letters, he will have spelled out the name of the character chosen by the whole, when his task is accomplished.

The ignorance of the others concerning the name taken by each keeps them practically guessing with the questioner, and lends to the proceedings an acute interest.

The next person to go out is the one being questioned when the interrogator makes his final guess, for he often does not have to complete the round. To make the assignment of characters plainer: If the name chosen in common were Caesar, the first person in line might describe Charles I., the next Alexander, then Queen Elizabeth, then Semiramis, then Alaric, and lastly Richard Coeur de Lion—C, A, E, S, A, R.

A third game is one sometimes called "Champions." A jury of three is appointed, and the rest of the players divide into sides. The jury give the name of a well-known historic character, but one concerning whom there is difference of opinion—as Mary Queen of Scots, Charles I., Napoleon, Brutus. Each side then appoints a representative, one taking the defence, the other the attack; and each representative may take counsel with his side, or accept suggestions from them, but he alone must conduct the argument.

The case closed,—a time limit determines when,—the jury decides, according to the facts presented, whether the person described was predominantly a base or noble, useful or detrimental character in history.

After three or five cases have been tried, the two sides taking defence and attack alternately, that side wins which the jury has oftenest upheld.

The Diseases of Metals.

Many metals show symptoms of poisoning, rendering them unfit for use. Thus steel, by means of small quantities of hydrogen and under certain circumstances, can be very seriously affected. Let us take two steel bars of the same materials, both heated to a red heat, one surrounded by air, the other exposed to the influences of hydrogen or hydrogen gas, chilling both bars in water after heating; we shall find the bar heated in hydrogen to be brittle, whereas the other bar, heated in air, will turn out to be far superior. The hydrogen has in this instance acted like poison upon the heated steel, and very small quantities of such poisonous matter will suffice to produce very violent effects. The disease in question can be radically cured it only being necessary to anneal the poisoned bar, repeating the process by heating exposed to air. The poisoned steel, by being allowed to lie for a long time, will, without any further expert treatment, show signs of improvement to a certain degree, the poison gradually leaving it. A better treatment still is boiling in water or oil, which process may be compared to using warm compresses in the case of human beings.

Similar symptoms of poisoning, caused by hydrogen or gases containing hydrogen (as gas for lighting purposes), are apparent in copper when exposed to red heat. Not every kind of copper is susceptible to this poisoning in equal degree.

Metals can become diseased from improper treatment, as, for instance, copper and steel when exposed a certain length of time to temperatures exceeding fixed limits. The copper in consequence loses a great part of its ductility and bending qualities. In steel the disease can become so virulent that a steel bar so infected on falling on the ground, will break to pieces.—Harper's Magazine.

Facts About Japan.

Japan, with her 47,000,000 population, has 4,302,623 pupils in her elementary schools, or ninety-one in every thousand; while Russia, with her 130,000,000 population, has only 4,193,504, or thirty-two in every thousand.

Japan has about the same area as Montana U. S. A. with more than half as many people as there are in the whole United States.

Japan has 4,832 post-offices, equal to one post-office for each 9,700 people: Russia has only 6,029, or one for each 21,500 people.

Japan has gold; silver, copper, lead, tin and mercury in abundance, besides coal and iron.

Japan has every kind of manufacturing—cotton goods, telescopes, microscopes, watches, knives, spoons, electric machinery, matches, clocks, woolen goods and a host of other lines. In 1870, manufacturing in Japan was almost nil; now she has over 8,000 factories of various kinds.

Japan has railroads gridironing the empire, electric light plants in nearly all the cities, and telegraph lines all over the country.

Japan did not have a single battleship in 1895, while now she has six of the first class and many war vessels of inferior classes.

Japan has facilities for making everything necessary for the construction and equipment of railroads except locomotives.

Japan runs her railroads with native labor entirely, from the general superintendent down, including the train dispatchers.

Japan has over 3,000 miles of railway and 1,500 miles of telegraph lines in operation. Twenty-five years ago not a mile of this system existed.

Japan is mining over 2,000 tons of coal per day, nearly 1,000,000 tons yearly, and the supply is of fine quality, apparently inexhaustible. Twenty-five years ago the output was only 300 tons per day.

Japan does weaving in 660,408 dwellings or establishments, containing 924,123 looms and employing 1,042,866 persons.

Japan has 573,000 men in its regular army, besides an immense number in the reserve and militia.

Japan raises sufficient agricultural products to feed her own people and leave a good quantity for export.

Japan has 201 cotton mills, with 887,000 spindles. Including cotton growing this industry employs 1,090,000 people.

Japan has a commercial marine of 734,413 tons, against Russia's 682,822 tons.

A young Italian optician, named Tomaso Landi, has perfected an invention from which great results are expected in the field of astronomy, by giving enormously increased power to the telescope. It is claimed that the Landi lens enables objects to be magnified to the extent of 50,000 diameters, while preserving a perfectly distinct picture of the object. Landi has been greatly hampered in his studies by poverty, but his invention has now reached a point at which legal protection can be obtained.

Because of the poor quality of Russian petroleum supplied it, the Grecian Government has ordered in New York 720,000 gallons.

Health Hints.

A remedy for a cold that is acceptable to children: A spoonful of butter, two spoonfuls of vinegar and a cup of molasses boiled five minutes. Give small doses frequently.

Never stand still in cold weather, especially after taking a slight degree of exercise, and always avoid standing where the person is exposed to cold wind.

No disappointment, ache or piercing pain can hurt us long. They enter not with us into the city of our God.

Where the heart finds shelter there is peace and security; and peace and security is wealth beyond all earthly computation.

There is infinitely more happiness in making others happy than in self-gratification. He who lives for self is dead while he lives.

Think, brother, how human you are and liable to err; and while compelled to oppose the wrong, deal gently with the wrongdoer.

A Turkish Lamplighter.

The lamplighter in Turkey is usually a tall and gaunt Mussulman, with a fierce mustache, an embroidered scarlet jacket, and a huge turban. He plants his ladder against the wooden post on the top of which a common tin lamp is insecurely fastened, and, taking off the glass chimney, opens his umbrella to keep off the wind. The handle of the umbrella is tucked under his arm; and then, balancing himself on the rickety ladder, he proceeds to strike a light with his lucifers, carefully protecting the sputtering flames with both hands. Naturally this is a slow process, and by the time the dozen lamps are lighted everybody is safe at home; for the citizens do not go out at night, but retire to rest at a very early hour.—Selected.

Prescott Was Not Blind.

Prescott was known as "the blind historian;" and the tradition that he was totally blind became early fixed and almost impossible to dislodge. Maria Edgeworth sighed over the "poor man," on the supposition that he was entirely without sight. The Edinburgh Review in its notice of "The Conquest of Mexico" spoke of the writer as having "been blind several years." "The next thing," wrote Prescott in his journal, "I shall hear of a subscription set on foot for the blind Yankee author." At about the same time he wrote to Colonel Aspinwall, "I can't say I like to be called blind. I have, it is true, but one eye; but that has done me some service, and with fair usage will, I trust, do me some more." But in spite of all his explanations the world went on believing that Prescott was, as he humorously protested that he was not, "high-gravel blind." The truth is that Prescott always had precarious vision in one eye, which he was able to use only with extreme caution and for but short periods at a time; and even so, frequent intervals of complete blindness fell upon him with the recurrence of his disease. The oculists of the day assured him of the sufficiency of his one feeble eye for all the ordinary purposes of life, provided he would give up his literary labors. But he quietly refused to pay the price.—The Atlantic.

CLEVER ANTS.

Dr. Flagg tells an interesting story of some ants he had observed: "A pie was placed on a shelf in a cupboard, with a wide ring of molasses encircling the plate. The ants discovered it, and wanting pie for breakfast they set out to get it. They first marched about the ring, leaving an ant here and there at places which were seen to be less wide than the rest of the ring. Then they carefully selected the narrowest place, and, going to an old nail hole in the wall, they formed an endless stream of porters, each bringing a grain of plaster. They built a causeway through the molasses of these bits of lime, and in three hours from the time of discovery they were eating the pie."—Northwestern Christian Advocate.

"Not As The World Giveth."

"Not as the World Giveth, Give I Unto You."

How gives the world?

Its best wine when the feast is scarce begun,
But bitter dregs ere life's short race is run:
A smiling circle, many an open door,
So long as thou art rich in earthly store.
Waters which look so cool, but tasted, prove
Never canst thou thy soul's deep thirst remove
With these; thou mayest drink and drink again,
Still quenchless shall that burning thirst remain.
Pleasures that fall and crumble at thy touch,
And yield so little where thou hop'dst so much,
Joys, that for one brief moment seem so sweet,
But swiftly pass from thee on winged feet,
Leaving an aching emptiness behind,
Yet nought to fill it can thy sore heart find.
O, weary one, He said it should be so,
Did not his own lips tell while here below,
That who so drinketh from an earthly well
"Shall thirst again"—a thirst no words can tell!
Thus gives the world.

Not so gives Christ. He gives a flowing cup,
And ever doth His bounty fill it up
Untill it brimeth o'er with joy untold,
Unspeakable, and glories manifold.

And yet 'tis ever, "Thou has kept till now
The good wine of the kingdom, Loth," and "Thou
Exceedest far the fame that I had heard."
For thy deep love is more than human word
Can utter; human heart can think or know.
The love of Christ is boundless as the flow
Of ocean tides. And ever more and more
The heart possessing its unfathomed store,
Is finding out its depth, and breadth, and height,
And learning Christ, as day by day His light
Shines clearer on an ever brightening way.
Yes, never more my sun shall set by day,
Nor darkness cast its shadow on my brow,
For Jesus is my endless glory now.
No longer are my dearest hopes denied,
For Christ has every longing satisfied.
Yes, satisfied. No more a vague unrest
Shall break the deep, sweet peace within my breast,
For He which hath begun the work of grace
Will perfect it, until I see His Face.

FREDA HANBURY ALLEN.

Speak kindly especially of the erring brother or sister. Better over kindness than the slightest injustice. One is not authorized to speak good where he sees no good—but then we can be silent.

What must I do to be lost? No trouble at all. Just do nothing—neither good nor bad—and it is done. God expects us to use the talent he has given us; he expects us to grow by exercise; he expects us to do something. If we do not do it, we shall be lost.

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